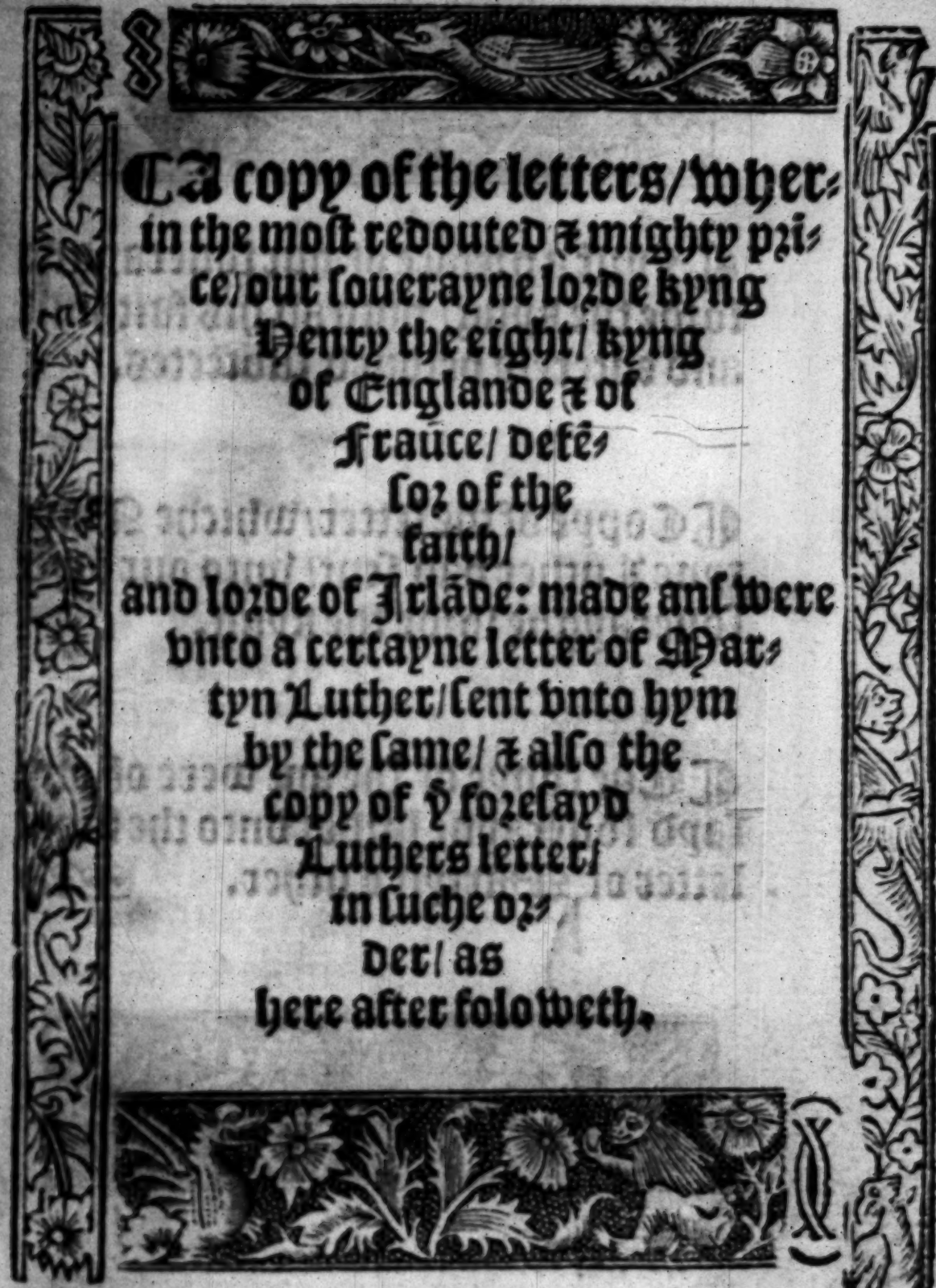




A copy of the letters/wher
in the most redouted & mighty pri
ce/our souerayne lord kyng
Henry the eight/kyng
of Englande & of
Fraunce/Defē
sor of the
faith/
and lord of Irlāde: made and were
vnto a certayne letter of Mar
tyn Luther/sent vnto hym
by the same/ & also the
copy of y^e foresayd
Luthers letter/
in suche or
der/ as
here after foloweth.



C First a pꝛeface of our soueraygne
loꝛde the kyng / vnto all his faithfull
and enterely beloued subiectes.

C Coppe of the letter / whiche Mar-
tyn Luther had sent / vnto our sayd
soueraygne loꝛde the kyng.

The coppe of the answere of our
sayd soueraygne loꝛde / vnto the same
letter of Martyn Luther. 



Henry the eight by the grace of god / king of Englande & of Fraunce / Defēsor of the faith and lord of Irlande: vnto all his faithfull and welbeloued subiectes / gretynge. 

 hath seemed to vs always / our entierly beloued people / that lly be wise / as it apperteyneth to y offyce and estate of a kyng / diligently to procure the tēporall welth and commodyte of his subiectes: So dothe it of dewtie / more especially belonge to the parte and offyce of a chriſten kyng / ouer and besydes his labour / payne / and traueyle / bestowed vpon the prouyſion of worldly welth / and quiete for his people: farre yet more feruently

A.ii. to la

to labour/ traueple and study/ by all
the meanes and wayes to hym possi-
ble/ howe he maye surely kepe/ esta-
blyshe and cōfyrme/ and spyrituall
set forth and farther the hertes and
myndes of his subiectes/ in the right
relygion of god/ and trewe faythe of
Christ/ by whose highe prouidence &
especiall bounte/ they were for y pur-
pose / chesely cōmytted vnto his go-
uernance. For albeit so/ that our sa-
uour Christ hath in his ecclesiasti-
call hierarchy / most oꝛdinately set &
prouyded/ and apoynted the spyritus
all fathers and curates/ most especi-
ally to solycite/ procure/ and haue in
charge/ those thynges that appteyne
by faythe or other spyrituall vertues
to the weale and saluation of his cho-
sen childꝛē/ whiche ben christen men:
yet is there no man but he well wot-
teth/ that the tempoꝛall pꝛinces/ con-
curryng

curryng with them and setting their
hādes therto/ and ouerseyng and oꝝ
derpnge them to execute the charge/
whiche god hath elect them to/ euerp
pꝛince in his owne realme/ the mater
shall bothe moche better & moche fa
ster come foꝝwarde. The pꝛofe wher
of/ hath euydently appered in tymes
paste/ foꝝ soone after the begynnyng
of Chꝛistes churche/ the conuersyon
of kynges to the faith/ breuely tour
ned all their realmes with thē: And
where the appolyte was bled/ there
neither grace/ vertue/ noꝝ other gode
woꝝke coude floꝝish/ he oꝝ encrease/ but
alwayes where lacked faythe / there
raigned heresies/ sēſualpte/ voluptie
inobedience/ rebellyon/ no recogny
tyon of superiour/ confusion/ and to
tall ruyne in the ende. Whiche thyn
ges / by the great wysedome of oure
noble pꝛogenytours well parceyued

A.iii. they

they haue of their vertuous mynde
and princely corage / as well by the
makynge of good and sharpe lawes/
requisite for y^e entent / as by due exe-
cution of the same / nat wout the put-
tyng of their owne bodies / somtyme
in the auenture of bataile / Done their
effectuall deuoyze / to withstāde and
represse from tyme to tyme / the perni-
cious errours and heresyces / that els
had of lykelyhode / as well by Wyc-
clyffe as other abhomynable herety-
kes / ben depely roted in this realme.
And surely we for our parte / nothig
so moche desyre / as the fortheraunce
of you our welbeloued people / in the
honour and seruyce of almighty god
and nat onely to folowe and ensue y^e
frutefull examples of our noble pro-
genitours / but also to putte our selfe
in deuoyze in that poynt (if we may)
to passe them / especially sith there ne
uer

uer was in any of their tymes / so mo
che nede therto / as to our great grefe
displeasure / and heuinesse it is now.
For we doute nat but it is well kno
wen to you all / that Martyn Luther
late a frere Augustyne / and now run
out i Apostasy and wedded / hath nat
onely scraped out of the ashen / and
kyndeled agayne / almost all the em
bres of those olde errours and here
syes / that euer heretyke helde sythe
Christ was bozne hitherto: but hath
also added some so poysoned poyntz
of his owne / so wretched / so vyle / so
detestable / prouokynge men to mys
chefe / encozagyng the worlde to syn /
preachyng an vnfaciat lyberte / to al
lecte them with all / and finally / so
farre against all honesty / vertue and
reason / that neuer was there erst any
heretyke / so farre voyde of all grace
and wyt / that durst for shame speke
A. iiii. them.

them. We therfore seying these heresies
spredde abrode/ and inwardly sor-
rowyng so many christen soules to
run to ruine/ as hath done i other re-
gions/ by the occasyon of suche pesty-
lent errours/ entendyng for our pte/
somewhat to set hande therto / wrote
after our meane lernyng a lytell trea-
tyse/ for the assertyon and probatyon
of the holy sacramentes: In whiche
we reprovved/ and as we trust/ suffy-
ciently refuted & conuynced the most
parte of the detestable heresies of the
sayde Luther/ contayned in his ab-
homynable boke/ entytuled de Babi-
lonica Captiuitate. For angre and
furpe wherof/ vpon two yeres after/
Luther wrote and sent oute agaynst
vs a boke / nothyng answeryng to y
mater/ but all reason sette a syde/ stuf-
fed vp his booke with onely furious
raylyng/ whiche his boke we regard-
dyng

dyngge as it was worthe / cōtempned
and nat wolde bouchesafe any thing
to reply / reputyng our selfe in Chri-
stes cause / nat to good with a ryght
meane man to reason oz cōtrary / but
nothing metely frutelesse with a leu-
de frete to rayle. So came it than
to passe / that Luther at laste parcey-
uyngge wyse men to espy hym / lerned
men to leaue hym / good men to ab-
horre hym / and his frantyeke fauou-
ers to fall to wacke / the nobles and
honest people in Almaygne / beyngge
taught by the pzoofe of his vngraty-
ous pzoactyse / moche moze hurt & mys-
chefe to folowe therof / than euer they
loked after / Deuysed a lett to vs writ-
ten / to abuse them and all other nati-
ons / in suche wyse / as ye by the cōten-
tes therof / herafter shal well pceyue.
In whiche he fayned hym selfe to be
enfozmed / that we be tourned to the
A. b. fauour

fauour of his secte. And with many
flatteryng wordes/ he laboꝛeth to ha-
ue vs content that he myght be bolde
to write to vs/ in the mater and cause
of the gospel: And thervpon with-
out ans were had from vs/ nat onely
publysshed the same letter and put it
in pꝛint/ of purpose that his adheren-
tes shulde be the bolder / vnder y^e sha-
dowe of our fauour / but also / fell in
deuyce with one oꝛ two leude pꝛsons/
borne in this our realme / foꝛ the tran-
slatyng of the Newe testament in to
Englyshe / as well with many coꝛ-
ruptiōs of that holy text / as certayne
pꝛefaces and other pestylente gloses
in the margentes / foꝛ the aduaunce-
ment and setting foꝛthe of his abho-
mynable heresy / entendynge to a-
buse the gode myndes and deuotion
that you oure verely beloued people
beare towarde the holy scripture / &
to enfect

to infect you with the deedly corrup-
tion and contagious odour of his pe-
stilent errours. In the aduopynge
wherof/ we of our especiall tēdze ze-
towardes you/ haue with the delibe-
rate aduysse of the most reuerende fa-
ther in god / Thomas lord Cardy-
nall/legate de Latere of the see apo-
stolyke/ Archebysshop of yorke/ pri-
mate and our Chauncellour of this
realme/ and other reuerende fathers
of the spyritualtye / Determyned the
sayd corrupte and vnttrue translaty-
ons to be byēned/ with further sharp-
pe correction & punishment/ against
the keepers and reders of the same/ re-
kenyng of your wisdoms very sure
that ye wyl well and thankfully pat-
ceyue our tēdze and louyng mynde
towarde you therin/ and that ye will
neuer be so gredy vppon any swete
wyne/ be the grape neuer so plesaūt/
that ye

that ye wpll desyre to taste it/ beyng
well aduertised y your enemy before
hath poysoned it.ouer this/ where
as we before had intended to leaue
Luther to his leudnesse / without a
ny further wrytynge : yet for the fru
stratynge and aduoyding of his ma
licious fraude/ wherby he intendeth
to abuse the worlde with a false opp
nion of our fauour towarde him/ we
letted nat este sones to wryte hym an
aunf were of his moze subtile / than
eether true or wyle wrytynge. After
whiche letter wrytten and sent hym/
lithe we perceyued and considred far
ther/ that he had by sōdrie false inuē
tions/laboured to sowe some of his
venomous seed amonges you/ oure
welbeloued people / and hath besy
des that/sought the meanes to make
you beleue that he were vntuly spo
ken and wrytten of/and that he is nat
marped

marved / noꝛ that he dothe nat wꝛite
oꝛ teche suche execrable heresyes / as
men repoꝛte ꝑ he dothe / whiche hym
selfe knoweth to be of suche a soꝛt / as
your good chꝛisten eares wolde ab-
hoꝛre to here: And foꝛ ꝑ cause / wolde
foꝛ a begynnynꝑ / tꝑll he might entre
in farther credence and fauour amoꝝ
ges you / bꝛinge you in the mynde by
the mouthes of some that sette foꝛthe
his maters / that he were neyther su-
che man as he is made / noꝛ saith such
thynges as men saith he dothe.

¶ We therfoꝛe our welbeloued peo-
ple / nat wꝑlling you by suche subtell
meanes / to be disceyued oꝛ seduced /
haue of our especiall fauour to ward
you / translated foꝛ you / & gyuen out
vnto you / as well his said letter wꝛit-
ten to vs / as our ans were also made
vnto the same: By the sight wherof /
ye may partely perceyue bothe what
the

the man is in hym selfe/ and of what
sorte is his doctryne: whiche two thi
ges if ye well pondze/ ye shall soone
vnderstande his doctryne so abhomi
nable/ & it must nedes make the man
odious/ and shewe him to be naught
were his lpueng in apparence neuer
so good/ and the man him selfe of his
lpueng so openly naught & vycious/
that his open vices and boldly bo
sted wretchednesse/ must nedes make
his doctryne suspected: And though
it bare as fayze a visage of holpnesse
as it nowe beareth a shameles open
face/ of bolde presumption in synne/
farre ouer large/ and in myschefe to
great and wyde spzede/ for the good
byfar of Euangelpke lpbette to co
uer it/ but nat as he wolde that you
shulde vnderstande it: Whiche thyn
ges by your wysedomes/ our welbe
loued people ones perceyued / as in
this

this lytell worke I verily truste ye
shall/ I dout nat but your goodnesse
shall with goddes grace/ take suche
frute therby/ as shalbe to the confort
of youre soules/ to the reioyse of all
good men/ to the lette of his mysche-
uous purpose/ and to youre eternall
ioye here after: And if you do (as I
trust verily ye wyll) nat descāt vpon
scrypture/ noꝝ trust to moche youre
owne commentes and interpretaty-
ons/ but in euery doute that shall in-
sourage/ lerne the truthe and enclpne
to the same/ by the aduice of your pa-
storall fathers of y^r soule/ it shall nat
onely encoꝝage well lerned mē to set
foꝝth and translate in to our mother
tonge/ many good thynges and ver-
tuous/ whiche foꝝ feare of wꝝong ta-
kyng/ they dare nat yet do: but also
that ye/ by the good vse therof/ shall
take moche good and great spꝛytus
all pꝛoꝝ

all profite/ whiche thyng in you par/
ceyued / shall gyue occasyon that su/
che holy thynges as yuell disposed p/
sons/by false and erronyous transla/
tion corrupted/ delyuet you to your
immynent perill & destruction/gode
men and well lerned may be parcase
in tyme cōmyng the bolder/truely &
faithfully translated / substancially
viewed and corrected / by suffycient
authozite to putte in your handes/to
your inwarde solace and gostly cons/
forte/ to the full extirpation of all se/
ditionous errours/encrease of your de/
uotion and charitable faith to god/
establisshment of goddes grace/and
fauour towarde you/& therby gode
wozkes with your dilygent endeuer
more plentuously springyng in you
your synnes remised & forgyuen you
by his mercy:ye shall nat onely in he
uen attayne those inestimable rewar/
des

des/ y your merytes can nat of their
own nature/ but of his lyberall good
nesse/ with vertue of his passyon de
serue/ but also by your good pzayers
and intercessyōs/ lyueng vertuously
in the lawes of god/ and this realme
cause soner vniuersall peace in chri
stendome/ to ensue & folowe: whiche
thing in erthe shulde be most despyed
of all true chryste men next after heue
to which place of ioy our lozde sende
me with you/ where I had leuer
to be your seruaunt/ than
here your kyng.

Valete

The letter of Martyn Luther.

Unto the most mighty and noble
prince/ lozde Henry the. viii. kyng of
Englande and of Fraunce/ his most
benigne lozde.


Grace

O Race & peace in Christe Ihesu
our lord and saupour. Amen.
Nat withstādyng most noble kyng
& excellent pꝛice / y I ought of reason
to be afrayde / tāttempt your highnesse
with letts / which am well knowyng
vnto my self / y your highnes is most
greuously displeased with my boke /
which I nat of myn own corage / but
by the instygation of them that dyd
nat well fauour your hyghnesse / fo
lissly & hastely set forth: neuerthe
lesse / I haue good confoꝛte & stomas
ke to wꝛite / nat onely bycause of that
your kingly clemency / which is day
lye so moche tolde of vnto me / bothe
by woꝛdes & wꝛitynge of verp many
men / that seing you be your selfe moꝛ
tall / I can nat thinke you wyl beare
enemyte immoꝛtall : but also / foꝛ as
moche as I haue by credyble pꝛones
ben enfoꝛmed / that y boke made out
against

agaynst me in the name of your high
nesse/ is nat the kynges of Englaunde/
as crafty sophysters wolde it shulde
seme: whiche/ whan they abused the
name of your highnesse/ considred nat
in what peryll they put them selues/
by the sclaundring of a kyng/ and es
pecially aboue other/ that monster &
comen hate of god and men/ the car
dynall of poozke/ that pestylence of
your realme: Wherfoze/ I am now
so soze ashamed/ that it yzketh and a
bassheth me to lyfte vp myne eye
n as
foze your highnesse/ whiche haue suf
fred my selfe to be with suche lyght
nesse moued/ agaynst such & so great
a kyng / by those woꝝkes of wycked
nesse/ namely being my self but dreg
ges and a woꝝme/ whiche had ought
onely by contempte/ to haue been ey
ther ouercomyn oꝝ let alone: Also an
other thynge is/ whiche feriously cau
sed

sed me beyng neuer so byle/ yet for to
write/ bpcause your highnesse begyn
neth to fauour the gospel/ and were
nat a lytell wery of that sorte of vn
gratuous folkes. Merely that was
gospel in dede/ that is to say/ gladde
tidynges vnto my hert: Wherfore/ I
prostrate my selfe with these letters/
vnto the fete of your highnesse/ as hu
bly as I can deuyce/ and beseeche for
the crosse and honour of Christ/ that
your highnesse wolde vouchsafe to
enclpne somthyng and pardone me/
in whatsoeuer I haue offended your
highnesse/ lyke as Christ prayed and
comaunded vs also/ one to forgyue a
nother his dett: Howeouer/ if your
highnesse thynke it nat to be refused/
that I make out another booke/ and
therin vnsay my former wrytynge/ &
nowe on the contrary syde / honour
the name of your highnesse/ please it
your

your maiestie to gyue me some myl-
de token/ & there shalbe no tarpenge
in me/ but I shall do it most gladly/
fo: though I be a man of no reputa-
tion/ in cōparison of your highnesse:
yet might we trust that no small fru-
te shuld growe vnto the gospell/ and
the glozie of god hereby/ if I myght
haue lyberte to write in the cause of
the gospell/ vnto the kyng of Engla-
de. In the meane season our lo:de en-
crease your highnesse/ as he hath be-
gonne/ that you maye with full spy-
ryte/ bothe obey and fauour the gos-
pell: and he suffre nat your regall ea-
res and mynde to be holden with the
mischeuous voices of those mermay-
des that can nothyng but crye/ y Lu-
ther is an heretyke: and it maye lyke
yo: highnesse to cōsydze what harme
can I teache/ that techeth none other
thyng/ but that we must be saued by
the faith

the faythe of Iesu Chyriste / sonne of
god : whiche for vs suffred and was
raysed agayne / as witnesseth the gos
pell and the epystols of the apostles /
for this is the heed and foundacyon of
my doctryne: vpon which aftwarde
I buylde and teche charyte towarde
our neyghbour / obedyence vnto the
heedes and rulers of countrees / and
finally / to crucifye the body of synne
like as the doctryne of Chyrist comaū
deth: What yll is in these chapters of
doctryne: yet let the mater be looked
vpon / let it haue hearyng and iuge
ment fyrst: Why am I condemned /
neyther herde ne conuycte: further
more / where I rebuke the abusyon of
popes / whiche teche other than these
foresayd chapters / and nat onely o
ther / but also clene contrary / and in
the meane tyme leanyng them selfe
vpon pōpe / money / their belyes / pe / &
kyng

kyngdomes/principalytees/ & every
mannes rycheſſe / Dothe nat the very
cōmen people perceyue this & dāpne
it/ and their owne ſelues be cōſtray-
ned to confeſſe it : Why do they nat a-
mende them ſelues and teche well/ if
they wyll be without hate & blame :
Alſo your noble maieſty ſeeth/ howe
great princes in Almayne fauoureth
my partie/ and thāked be god wolde
I ſhulde nat be condempned / vnto
whole company and nombze/ I pray
Chriſt he adde & adioyne your high-
neſſe/ and ſeperate you from thoſe ty-
rannes of ſoules. Nowe what won-
der is it/ though Ceſar and certayne
princes be ſoze agaynſt me : Dothe
nat natyons murmure agaynſte our
lorde and his Chriſt : As the ſeconde
pſalme ſaith/ people ſtudy/ kinges of
the erthe conſpyze/ and princes come
toggyder / in ſo moche y it is moze to
be mar

be marueyled at/ if any pꝛice oꝝ kyng
faueure the gospel/ & I desyre with
all my hert inwardly/ that I may oꝝ
nes haue cause to reioyce & make con
gratulatyon of this myꝛacle in your
highnesse/ and I pray god/ by whose
faueur and assystēce I wꝛite this let
ter/ that he so worke with my wordz/
that the kyng of Englande maye be
made thortly/ the petryte discypyle of
Christ/ and professour of the gospel
and finally most benigne loꝝde vnto
Luther. Amen. Some aunswere if
it may like your highnesse/ I loke af
ter/ mylde and benigne: At Wyttem
burche the fyꝛst daye of Septembꝛe/
the yere of our loꝝde | a. M. D. xxb.

Most humble subiecte vnto
your regall maiesty / Mar
tyn Luther/ his owne hāde.

Thean

The anſwere of the moost
mighty & noble prince king he-
ry the. viii. kyng of Englaunde &
of fraunce, Defeſor of the faith
and lord of Irlaunde: vnto the
letters of Martyn Luther.



Our letters wyrt-
ten the fyrst day of Sep-
tembre / we haue recey-
ued the. xx. day of Mar-
che: In whiche ye write
your selfe / to be soxe and ashamed /
that ye folly and hastely / nat of your
owne mynde: but by the instygation
of other / suche as lytell fauoured me
dyde putte out your booke agaynst
me / with which ye knowe your selfe
that ye haue soxe offended me / And
therfoze / haue cause to be i dyde and

W Hame

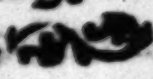
Donne to write vnto me. Nat with
standyng/ye saye that ye be the moze
bolde nowe to write vnto me/ nat on
ly bycause ye perceyue my benigne
fathe/ that cōspyring my selfe a man
mortalI I will nat beare immortall
enmyte; but also/ for as moche as ye
by credible enforzation/ vnderstāde
that the booke put forth in my name/
for the Affertion of the Sacramētes
was nat myn own/ but fraudulently
deuiled by false Sophisters/ to myn
ignomy and rebuke/ and specially
by the Cardynall of yorke/ whom ye
call a monster/ odious to god & man/
and the pestylēce of my realme: And
therfore ye say/ that ye be nowe asha
med to lyfte vp your eye to me/ that
haue of lightnes so suffred your selfe
to be moued agaynst suche a kynge/
whiche nat withstandyng ye write &
ye be forced and compelled earnestly
to write

to write vnto me / bycause y I haue
nowe begon to beate fauoure to the
gospell / whiche is (as ye saye) ioy-
full tidynge to yow herte / wherin
ye beseeche god to encrease me / that I
may with houle hert obey and fauour
the gospell : And y he suffice nat myn
eares to be occupied with the pesty-
lent voyces of those Serenes / which
can nothyng els do / but crye out that
Luther is an heretyke. 

Ye write also / y ye wolde I shuld
consydre that there can be no harme
in yow doctryne / sith ye teche (as ye
say) nothyng els / but onely that man
must nedes be saued / in the faythe of
Jesu Christ : And y vpon this founda-
tion / ye bylde charite to yow neigh-
bours / and obedience to yow gouer-
nours / with the crucifyng of y body
of synne : And in these ye desyre to be

B.ii. herde

herde/ moche matueplyng that ye be
condempned vnder herde and vnder ouer:
Then after your accustomed maner
ye sayle vpon the churche of Rome:
boostyng y^e many princes of Almayne
take your parte/ & that it is no mar-
ueyle/ though the Emperour & some
other princes and people pursue you/
but rather were it wondre / that any
wolde holde with you / for as moch as
alwaye princes and people be (as ye
say) enemyes to Christ: wysshyng
that ye myght ones se that myracle/
that by god working with your good
wordes/ I might be fully tourned to
be one of those that might fauour the
gospell/ and be a fauourer of yours:
Requyring and besechyng me in dy-
uers partes of your letter to pardon
you/ that ye haue offeded me by your
boke/ and offryng your selfe/ if it so
stode with my pleasure/ that ye wyl
wryte

writte & put out another booke to my
praple / recantynge and reu. 'syrng all
suche wordes / as ye haue in your o
ther boke witten to the contrary / af
sprynge also / that no lptell frute were
lyke to growe therof / if ye might ha
ue leaue / at liberte to write to y^e king
of Englande / cōcernyng the gospeil
of god. ¶ These be Luther all thyn
ges / whiche were in your letter con
tained: In whiche / as we right well
pceyue your couert fraudulent pur
pose / so shall we on the othersyde / af
ter our accustomed playnnesse (lest
your crafty ways might abuse good
smples folke) to euery poynte gyue
you trewe and open ans were. 

¶ Where ye write ye be ashamed of
your boke witten against me / I am
nat very sure whydet ye saye trewe
therin: but of one thyng I am very
sure!

sure/ that ye haue good cause to be as
shamed/ not onely of that booke/ but
also of a great meyny mo than that/
they beyng suche as they be/ nothing
els cōtayning/ but errours and here/
spes / neyther by reason noz leaſyng
proued/ but onely by shamelesse bold
nesse affyrmed: Alowpnyng your selfe
to be as good oꝛ better authour/ than
any afore your tyme hath been/ oꝛ be
nowe. And as touchyng your boke
wrytten against me/ who so solicited
oꝛ prouoked you to put that forth/ ra
ther ſemed to haue be your puell wyl
let than myne your boke beyng ſuch
as the maker coude therof haue but
rebuke/ and myne thereby be moch ho
noured: Against which boke of myn
your boke declared/ yf ye coude fynde
no wyſe worde to wryte / noz alledge
authour of ſubſtaunce againſt it/ whi
che thyng is ynough (as I thynke)
foz

for the reders or hearers to dyscuss/
whiche of vs is in the righter faiche:
And although ye sayne your selfe to
thynke my boke nat myne owne/ but
to my rebuke (as it lyketh you to as-
sume) put out by subtell sophisters:
yet it is well known for myn/ and I
for myne auowe it: and as for the ru-
buke though ye dissimule it/ yet may
all the worlde well perceyue/ howe mo-
che it stretteth your stomake: that nat
onely my worke / hath so highlye to
myne honour ben approued of many
wyle and good men/ but specially of
that holy see Apostolyke also/ of who
saynt Hierome rekened it sufficient/
that his faith were approued/ in whi-
che neuerthelesse/ if any good thyng
be/ I do ascribe it to hym/ of whome
all goodnesse cometh/ and nat to me:
Howe be it this delyteth me nat a ly-
tell/ that as symple as my boke was
for

[152] I knowe well p enough myn oth
in detyll pte) yet so moche more feble
was your cause / that my boke for so
farte as it touched (that is to wytte
the Sacramentes of Churles chur
che) nat onely clene wyped away / all
that euer ye had blasphemus ly writ
ten agaynst them befoze: but also / all
that euer speths ye piciously haue
written agaynst them / and browe you
to the writyng of that furious boke /
by whiche all the wolde well pcep
ued / that ye were for angre fallen (as
who saith) in a very fransy: In whi
che boke / all wytte / lernyng / and ho
nesty for gotten: ye nothyng alledge
but mere scurril pte / furious babling
braulpyng / and conuptionous raylyng:
Where as I refelled your erronious
opynions (nat without charyte and
laboure of your amedement) by effe
ctual reason and euydent scripture:
nat

nat interpzeted after myne owne fan
tasye (as ye do by yours) but by the
olde holy fathers of Christ; church/
nat medlig therin/ with any of those
whom ye call Sophisters/ which be
men in dede/ good/ vertuous/ & con
nyng: Whom ye therfoze call Sophi
sters/ bicause that euery substantiall
reason/ by which they confoûde your
folp/ ye wolde were enfamed/ vnder
the name of sophistry. 

And where as your pestilent tōge
is so leude to rayle vpon the most re
uerende father in god/ the lord Le
gate Cardynall of yorke/ oure chiefe
counsaylour & chaunceller/ it greueth
hym to tell (I wot well) to be rayled
vpon/ with y blasphemous tōge that
rayleth and rageth against Christes
hole church/ his saynt; his apostels
his holy mother/ and hym selfe/ as it
euy^r

euydently (as well by many partes
of your pestylent bokes/ as by the fu-
rious act; of your faction) appereth
And his fatherhode now is & shal be
so moche in more cordpall fauoure
with me/ In how moche I perceyue
hym to be the depar in the hatred of
you/ or other suche as ye be: Whome
where ye call the pestilence of my re-
alme/ I purpose to gyue you no rek-
nyng / what manyfolde good frute
my realme & I receyue by his fayth-
full dylgence/ labour/ traueyle/ and
wylfedome: Howbett all other thyn-
ges set aparte/ it well appereth that
his fatherhode is in this one poynt/
to my realme very good and holson
in that he conformable to my mynde
and accordyng to my comaundement/
studiously purgeth my realme from
the pestylent contagion of your facti-
ous heresyes: With whiche among/
there

there entreth some in to my Realme
right sicke/ out of such place as your
unhollom brethe hath infected/ who
as they haue be founden/ we haue by
the hollome and good Diligence of the
sayd most reuerende father/ nat only
kept of from thenfectyng of our own
people/ but haue also with right cha-
ritable handlyng/ holpen and cured
them: for as for our owne subiectes
we trust in goddes help/ haue & shall
haue/ I tell sayth in your erronyous
opinyōs/ what soeuer hope ye be put
in/ eyther by other wayes / or by one
or two freeres apostataes run out of
our realme/ raignyng in ryote & un-
christye lyberte with you/ of whome
we reckon our realme so well rydded/
that if there were any mo suche here
(as we truste there be nat many) we
wolde ye had them to.

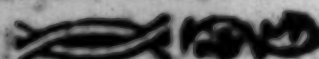
It is

It is a gladd thinges to your
hert / ye say / that I nowe haue begon
to beare fauoure to the Gospell / as
though I had neuer fauoured þe gos-
pell before: Howbeit þe I haue nat so
late (as ye make for) begon to loue &
reuerently rede the Gospell / though
ye lyst to distymule it: yet ye ryght
well pcepue / by that I haue all red
by the playne gospell disproued euery
detrly / some of your pernicious here-
sies / wherby ye well fynde / that this
is nat the fyrste tyme that I haue en-
termedled me with the said gospels /
Wherfore wete ye well / the Gospell
longe hath been and euer shalbe / my
chefe study / as the doctryne most hol-
some to euery man that wyl in þe stu-
die therof / vse a way contrary to that
that ye do: Whiche in the interpreta-
tion therof / vse to folowe your owne
fantasticall inuention / agaynst all the
worlde

woylde besyde/contrary to the coun-
saile of the wyseman that saythe:

Sonne/ leane nat vnto thyne owne
wyt/ noz take nat thy selfe for a wyse
man: But as for me/ I well knowe
and knowlege / that I am vnable of
my selfe to the vnderstādyng therof/
and therfore callyng for godd; helpe
moost humbly submyt my selfe to the
determinacion of Chyistes church/
and interpretacions of the olde holy
fathers/whom his goodnesse plentu-
ously lightned with lernyng/illumy-
ned with grace/furnished with faith
garnysshed with good woꝝkes / and
finally / with many myꝛacles decla-
red their saythe and lyuenge to lyke
hym: Where ye on the contrary spede/
settyng all these olde saynt; at nought/
and villanously blasphemynge their
memoꝛies/procureynge the detraction
of their honour/left the reuerēce and

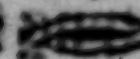
*Fill ne imita-
ris prudentie
tue et ne sapie-
ens videri ve-
lis in oculis
tuis.*

estimation of their holy lyues shulde
stande in your lyght / admyt no man
nes wyt but your own (which onely
you admytte in all thyng) and Defen
dyng a manifest folp for wysedome /
an open false heresy for a truth / haue
nothyng els to stande by / but onely
crye out that the scripture is euident
for your parte: and that all that euer
toke it other wyse / were but fooles:
Were they neuer so many / neuer so
wyse / neuer so well lerned / neuer so
holy: And whan ye haue thus well &
worshipfully quyt your selfe in woꝝ
des / than instygate and set out rude
rebellpous people / vnder pꝛetexte of
euangelycall lyberte / to run out and
fyght for your faction. 

If any man had so ytell wytte to
dout / which of these two ways were
the better / yours nowe newe begon /
or the

as the saythe of the olde fathers: our
Sauour putteth vs out of Doubtel
where he saythe: By their fruytes ye
shall knowe them: For of the no man
douteth/ but they were good me and
of holy lyueng / scrupnge god in fa-
styng/ prayer/ and chastyte: And all
their wrytyng full of charyte/ and of
you men dout as lytell/ whan they se
that all your doynge began of enuy &
presumption/ procedeth with rancour
and malyce/ blowen forth with pride
and baynglozie/ & endeth in lechery:
And therfore/ cloke ye neuer so moch
your doctryne/ vnder the pretexte of
euangelycall lyberte: nat withstan-
dyng that I knowe howe I blendre
myne owne lernyng is / yet it is nat
so I blendre/ that ye can make me be-
leue that ye meane well/ whan ye spe-
ke fast of the spyrite and fall all to the
fleshe: Whan ye make as ye wolde
exhort

*Exfructibus
eorum cogno-
scitis eos.*

exhort all the worlde to lyue after the
gospell / and than exhort men fro chary-
te / to which the gospell effectually
counsaileth : and forsake your selfe /
your vowed chastyte / promysed and
dedicate to god / to the keepinge and
obseruaunce wherof / all holy scryp-
ture byndeth you.  

O ye write that ye be ashamed to lift
bp your eyes to me / for that ye shuld
of lightnesse suffice your selfe to be so
fornoued by thinstigation of yuell
folke / to write such a booke agaisnt me:
but I moche marueyle in good faith
that ye be nat i earnest ashamed to lift
bp your eyes and loke / eyther vpon
god or good man / that haue suffered
yourselfe by the deuyls instigation /
to fall in that lyghtnesse of wyt / that
for the folly of your fleshe / ye beyng
a frete haue taken a flonne :  
onely

onely byolate her (whiche if ye had
done among the olde Romayns that
were paynims / she shulde haue been
buried quicke / & ye beaten to dethe)
but also which moche worse is / haue
openly married her / & by that meanes o-
penly abuse her in syn / with the won-
der of the worlde / and abhomyable
contempte / as well of the sacrament
of Matrimonye / as of youre bothe
bowes of chastite. And that worst is
of all / where ye shulde be ashamed &
sorie for this heynous dedes / in stede
of repentaunce ye take therein pride /
and so farre be fro the desyre of for-
gouenesse of your owne synne / that
ye by your booke / exhorte other vn-
thriftes therto. 

And in this doyng / it is no mar-
ueille / though ye wolde that men had
no reuerence to the olde holy fathers

For

*Florentibus
nō solum nu-
bere / sed etiā
velle damna-
bile est.*

For who so beleue þ they were good
must nedes perceyue þ ye be nought
whiche bothe teche and do so many
festly the contrary / of their dede and
doctryne. For who can lyke a feres
marpage / if he sette ought by saynt
Hierome: for to the that hath bowed
chastite / saith this holy man / it is dā
nable / nat only to wedde in dede / but
also to wyll o: wyshe it. Rede well
his Epistell witten to the Nonne þ
was gotten with chylde / & his other
to the Deacon that dyde that synfull
dede: And therein & in other lyke let-
ters and holy wryting of olde holy fa-
thers / lerne to repent your owne fau-
tes / rather than in making booke for
the defence of your vnercusable syn /
to drawe by your yuell example & vn-
gracious counsaile / moze wretched
company with you to the deuyll.

ye that

Cye that so moche bost your selfe of
 holy scripture/ I marueyle ye can let
 so lytell by your bowe/ whan ye rede
 therin this holy sayeng: If thou ha-
 ue any thyng bowed to god/ Delay
 nat the perfoymyng therof/ for an vn-
 faythfull promyse displeaseth god.
 Rede ye nat also there these wordes:
 To your lord god make ye bowes/
 and fulfyll the: What say ye by these
 wordes/ whan thou hast made a bowe
 to thy lord god/ come of and pforme
 it: for thy lord god wyl haue a rek-
 nyng therof. And if thou dye/ it wyl
 be layde to thy charge for a syn: But
 ye reken I trowe/ holy bowes of fa-
 styng and chastite/ scruple cerymo-
 nies of Moyses lawe/ for your wry-
 tyng and lyueng/ semeth to reken the
 Euangely call lybertie of the newe
 lawe/ to stande in lyueng after lybig
 but the prophete I saye sayde/ that in

St qd voultis
 deo ne more
 ris reddere
 displicet enim
 deo infidelis
 promissio.

Elouete & red-
 dite / dñs deo
 vestro.

Quum vo-
 tum voueris
 dñs deo tuo
 non tardabis
 reddere: quia
 requirit illud
 dñs de9 tuus
 et si mortuus
 fueris repus-
 bitur etiā tibi
 in peccatum.

C.ii. that

In die ille vo
ca vonebist do
mie et solact.

In die ille vo
ca vonebist do
mie et solact.

In die ille vo
ca vonebist do
mie et solact.

Ananias deo
pecunias vo
uerat / quas
post vicis p
suasione dia
beli subtraxit
Sed qua mor
te mulcrat^r est
scis . Si ergo
ille mortis pe

that tyme (meaning the tyme of Chri
stes lawe) they shall bowe bowes to
our lord and parforme the / shewing
that bowes shulde haue in Chrides
lawe moze strength & be better kept /
than in the olde lawe : Wherof god
shewed example / whan he tooke ven
geaunce vpon Ananyas and his wyfe
for that they had broken their bowe
to god / i keeping asyde some of their
owne money / Wher vpon holy saynt
Gregoyle / as though he myght seme
to speke to your leman and you (for
weddig was it none y ye were wed
ded with) saythe in this wyle. 
Ananyas bowed money to god / whi
che he afterwarde ouercomen by the
deuylls entycement withdrew / but
what dethe he was punysshed with /
thou knowest. Than / if he was wo
thy dethe / that toke awaye fro god a
gayne that money that he gaue hym :
Consp^r

Consydze howe great peryll in goddes iugement thou shalte be worthy/ whiche hast taken fro almighty god/ nat money/ but thyn owne selfe/ whō thou gauest vnto hym/ whan thou tokest the habyte of a mōke. What saye ye Luther? What saythe youre leude lēman to this? If ye knowleged your synne for synne: If ye were for your synne sozie/ though ye fell by trapyte/ yet were there hope of amendement/ as was in Mary Magdalene / Dauid/ and many other: but now what hoope is there of you/ if ye persyst in the defence of your fault/ with the bolstering of your leudnesse/ whan ye call youre vyce vertue/ & the vertue vyce/ shall ye nat in this doynge/ depe in the maledyctyon / that I saye spake of/ whan he said: Wo may ye be that call good yuell and yuell good/ puttynge darknesse to be lpyght/ and light to be
Dark

riculo dignus fuit / qui eos quos dederat nummos deo abstulit. Considera quanto periculo in diuino iudicio dignus eris qui non nummos sed te ipsum deo omnipotenti cui te sub monachali habitu donaueras subtraxisti.

He qui dicit bonum malum / & malum bonum / ponens renebras lucem / et

facit tenebras
amarum in dul-
ce / et dulce in
amarum.

Darknesse/ bytter for I wete/ & I wete
for bytter. Now whan ye regard all
these scriptures nothyng / whan ye
wrest them to your vnreasonable ap-
petyte/ whan ye contempne the inter-
pretations of holy fathers thereupon
whan ye set at nought their holysome
doctryne/ confirmed by their vertu-
ous lyueng/ and agaynst all these set
your owne sensualityte/ and with bru-
tall reasons/ rayle agaynst all bowes
(so manifest and heynous an heresy/
that there neyther hath been herde a
greater or a moze open) yet ye pray
god/ that he suffre nat myne eares to
be occupied with the pestylent voy-
ce of those Serenys / whiche can no
thyng els/ but crye out that Luther
is an heretyke. Where/ as I knowe
in this beha lfe no greater Serene/
than your owne woꝝkes / whiche al-
most crye nothyng els in myn eares/
than

than that Luther is an heretyke: so
farforthe / that I moche marueyle /
howe ye maye for shame saye to me /
that ye teache nothyng / but that the
saluation of man muste nedes a ryse
by the faith of Iesu Christe / the son
of god that for vs suffred his passion
and rose agayne / and that vpon this
foundation / ye buylde and teche cha-
ryte towarde oure neyghbours / and
obedience towarde the rulers / & the
crucifyeng of the body of synne.

Wolde god Luther / y these wordes
of yours were as trewe / as I knowe
them for contrary: For what charite
bylde you vpon fayth / whan ye teche
that faythe alone without good wo-
kes suffyseth: For albeit that in your
booke made agaynst me / waxynge for
shame halfe wery to here therof: ye
layde to my charge / that I dyd there
in mysse

Sacrilegium
est et impietas
vult deo
placere per
opera et non
per solam fidem.

Ita vides &
dices sit homo
christianus
sive baptizatus
qui etiam volens
non potest perdere salutem suam
quantumcumque
peccatis nullo
modo credere.

in mylke repozte you/ yet byde he nat
onely make none erthely ans were to
your owne wordes/ whiche I layde
to your charge / openly prouynge in
you/ that detestable heresye: but also
sayd the same agayne in the selfe booke/
In whiche ye pzetende your selfe
to haue ben wrogfully charged ther
with befoze/ sayeng: That sacrilege
it is & wickednesse/ to haue any wyll
to please god by good workes / and
nat by onely faythe: Whiche wordes
be as open/ as those that ye wrote befoze
in Babylonica / where ye write
this sentence. Thus thou seest (saye
ye) how riche is a chzisten man/ or he
that is baptysed/ whiche though he
wolde/ can nat lese his saluaton/ by
any synnes/ be they neuer so great:
but if he wyll nat beleue / for no syn
can dampne hym / but onely lacke of
beleue/ for as for all other synnes / if
there

there stande styll oꝛ cōe agayne faith
and credēce in goddes promyse/ that
god made to his sacrament of Bap-
tyme/ they be supped vp in a moment
by the same faythe. These woꝛdes of
yours shewe so manifestly what ye
meane/ that there neyther nedeth noꝛ
boteth any glose: It can receyue no
colour/ but that contrary to Chꝛistes
woꝛdes / the waye is strapte and na-
rowe that leadeth to heuyn/ ye/ with
your Euangelycall lyberte / make a
bꝛode and easie waye thyder/ to wyn
you fauour of the people/ teachynge
that it shalbe yuough to beleue god-
des promyse/ without any labour of
gode woꝛkes/ whiche is farre fro the
mynde of saynt Paule / whiche tea-
cheth vs a faith that woꝛketh by loue
and also sayth. If ye be in the faith
of Chꝛist proue you y: Whiche profe
can nat be/ but by good woꝛkes: For
as scrip

*Nulla enim
peccata com-
possunt dam-
nare nisi sola
incredulas /
cetera omnia /
si redeat vel
fides in
promissionem
diuinā bapti-
sati factam / i
momento ab-
sorberet per
eandem fidē.*

*Angusta est
via que ducit
ad celum.*

*Si estis in fi-
de chꝛisti vos
ipsi probate.*

*Qui operatur
per iustitiam ac
ceptus est deo.*

as scripture sayth: He that worketh
rightuousnes is accepted with god:
And saynt Iohan spekyng agaynst
such seductours as begyle men with
a bayne ydell and a dedd faith/ saith:

*Falsus nemo
vos seducat /
qui facit iusti-
tiam iustus est.*

My chyl dren / lette no man begyle
you/ he that iustly dothe/ he is iuste &
rightuous/ for els to beleue of youre
facion/ without good workes & bold
lye to lyue in vice and wretchednesse
with presumptuous hope/ that your
faith shall suppe bp all your synnes
it is a faith worse than deupllyshes/
For as saynt James saith: Thou be-
leuest that there is one god / so dothe
deuplles/ and tymbles for drede: In
this they be nat so yuell as thou / for
thou fearest nat. 

*Tu credis quod
unus est deus /
& demones cre-
dit et contra-
misceat in hoc
te man9 mali
sunt quia non
timeas.*

And verily/ with that opinyon of
your onely faith/ ye putte awaye all
feare of god/ whan ye say that a man
though

though he wolde neuer so fayn (how
vngtratus soeuer his ded; be) cā nat
be dāpned/ but if he wyll nat beleue:
thā if this were true there shulde no
mā nede to fere god no maner away/
neyther by fere of his iugement; no;
iust punishment; no; by initiall o; fi
lyall. For what nedeth a man to fere
god/ if onely beleue maye saue hym/
o; what boteth a man to feare hell o;
to labour for heuyn/o; to fere the dis
pleasure of almightye god/ if a bare
faith may saue his soule. And also/
where as ye put clere away by your
assertions/all feare of goddes iuge
ment from the induction of the sacra
ment of penaunce/ & wolde that only
by loue we shulde attayne the same/
herein ye wolde do great wꝛonge to
all synners/ though ye by your woꝝ
kes pꝛetende thē fauour/ for ye wold
take awaye one of the best meanes to
attayne

Ad quem res
spiciam dicte
dis missal ad hu
millem & quie
tum et timen
tem sermones
meos.

attayne þ very p̄fyt loue of god / whi
che loue in hym selfe / encludeth a cer
taine feare . And I feare me / that in
the pylgrimage of this p̄sent lyfe /
loue is right sildome very sure / if we
sette asyde all feare / & make our selfe
to sure : for as holy scripture saith :
Unto whō saith our lord shall I lo
ke / but vpon an humble man & a quiete
and hym that d̄edeth my wordes / by
whiche appereth well / that without
d̄ede of goddes wordes / he wyl nat
loke vpon a man : wherunto well ac
cordeth the wordes of scripture / whi
che saith : But if thou holde thy selfe
contynually in the feare of god / none
shall thyn house be subuerted . Thus
may yē se Luther / whatsoeuer yē say
feare may nat well in this worlde be
for bozne / but if we wolde haue god
tourne his face from vs / & our house
ouerturned vpon our heed / & surely
in scrip

in scripture / who so that redeth shall
well fynde that the giftes and callyn
ges of god be dyuers / and in sondre
wayes deuyled / amōges whiche / ser
uyle dēde is one / and yet all to one
ende / without which medytations &
meanes / the synner can nat alwayes
attayne at the fyrst / that perfite chari
te that causeth saluatyon. Wherfore /
what worse counsaile can ye gyue to
synners / thā to aduise them to leaue
those remedies & meanes / by whiche
they may be pulled from syn / & grati
ously drawen to god: And of trouth
there is nat lightly any other waye /
by whiche mē be drawen moze often /
noz yet in the begynnyng moze strōg
lye / than by that feare that is caste in
to the hert / by the depe cōsyderation
of the terrible paynes of hell / which
thyng was the very cause / for which
our mercyfull sayour dyd cast that
feare

Timete enim
qui occiderit
habet potesta-
tem mittere in
gehennam.

Timor expel-
lit peccatum.

Qui sine timore
est / non
poterit iusti-
ficari.

feare befoze the eyen of his blessed a-
postels / whan he said vnto the: Dede
hym / whiche whan he hathe kylled /
hath also power to cast into hell / and
therfoze whā this was said to þ apo-
stels / let no mā thike this fere a thige
of so lytell weight to sely synners / æ
nat yet so verily penytentes in dede /
as deuysng ther vpon and goyng a-
bout to be . To whome / what can be
moze holsome than feare / whiche as
scripture sayth / putteth syn out / and
he that is without fere / can nat be iu-
stified . And ye wolde haue feare of
goddes iugement and punysshment
nat onely taken fro contrityon / whi-
che is the moost cōmune waye þ dra-
weth men from synne : but also to the
ende / that men shulde in synne pre-
sume vpon their faith / ye wolde ha-
ue all feare taken frō the loue of god
where as holy scripture rekeneth fea-
re / away

re/ away to attayne the loue of god/
 for he saithe. The feare of god is the
 begynnynge of loue/ye/and also thzet
 neth (as I haue sayde) that excepte
 thou kepe thy selfe cōtynually in the
 feare of god/thyne house shall soone
 be subuerted. The scripture besydes
 this well declareth also/ howe great
 strength feare hath towarde saythe/
 whan he saythe: they that feare god/
 wyll beleue his worde/and they that
 feare hym / wyll seeke and enserche/
 what thynges stande with his plea-
 sure. And yet ouer all this/holy scrip-
 ture teacheth vs/that wysedome also
 taketh his begynnynge of feare/for he
 saithe: The begynnynge of wysedom
 is drede of god. Lo Luther/ here ye
 see that feare/ which ye set so lytell by
 the holy scripture (by whiche ye ma-
 ke/ as though ye set moche) ioyne-
 nat onely with wysedome and saith/
 but

Timor domini
 est initium
 dilectionis.

Qui timet do-
 minum non erubet
 in creduli ver-
 bo illius. q̄ rō-
 ment inq̄rens
 que beneplac-
 ita sunt ei.

Initium sapien-
 tiæ timor dñi.

but also to loue / Durig the tyme that
we wādze in the pylgrimage of this
worlde / and nat without good cause
foz surely / whan a man is by þ feare
of goddes iugemēt withdrawen frō
the folowynge of synne (whiche tur-
neth his mynde from god) he is & ne-
des must be the moze fyt / bothe to lo-
ue god and beloued of hym. foz whi-
che cause the holy prophete Dauid /
parceyupng the great profite of that
necessary feare / hertely prayed god /
that this feare might nat onely be sēt
hym: but also strōgly with his grefe
and payne stricken into hym / cryeng
to god in this wise. Note oʒ fasten in
my fleshe thy feare / foʒ I haue been
a ferde of thy iugemētes: so sheweth
he / that he hath nat onely feared god-
des iugementes / but he despyzeth also
to haue that dzebe depely fastened in
his hert. And wherto wolde god ha-
ue gyuen

Confige in ti
more tuo car-
nes mea a
iudicio enim
tuis timor.

ue gyuen vs warnynge of hell / and
threten vs therewith / except the feare
therof shulde haue been / as it were a
bytte or a bridell to restryne vs from
synne / and to brynge vs and p̄serue
vs in charyte and his fauour. Where-
fore / sythe it is euident that ye take a
waye this feare / and openly wryte a-
gaynst good woꝝkes / contempnyng
in penytentes all satisfacion: Howe
shamelesse are ye to wryte / ꝑ ye vpon
faith do edify charite / whan as I ha-
ue expꝛesly pꝛoued by your owne wry-
tyng / that ye buylde vpon your faith
right nought but yuell woꝝkes / in te-
chyng that onely faith alone suffiseth
and manifestly cōtempne good woꝝ-
kes / and gyue boldnesse largely to
woꝝke yuell without feare / teachyng
that faythe alone shall suppe vp all
our synnes / namely as ye despyne yoꝝ
faith / where ye say that fayth can nat
be in

*fides esse
nullo modo
potest nisi sit*

*vinax quedā
et indubitata
opinio qua ho
mo certus est
super omnem
certitudinem
se placere deo
se deum habe
re propitium
et ignoscētem
in omnibus q̄
fecerit aut ges
serit.*

be in no wyse / but if it be a certayne
lyuely & vndouted opinyon / by whi
che a man is certayne aboue all cer
tayntie / y he pleaseyth god / & that god
hath hym in fauoure / and pardoneth
hym in all that euer he dothe / by whi
che wordes ye cōmaūde an hygh pre
sumptuous faith / wyll yng men to re
ken and accompt them selfe / nat only
sure of goddes fauoure / but also so
highly in his fauour / that they maye
be bolde to offende hym / as thoughe
he wyll for mannes onely fayth / par
done and forgyue all their fautes.
And y suche a faith wyll / as ye wrot
in Babilonica / suppe vp all their syn
nes / which faith is cōtrary to y / whi
che olde doctours teche : for holy Iho
doze saith / that man whiche wyll nat
vse no good dedes / doth folishly flat
ter hym selfe with a bare faith. And
also saynt Augustyne affyrmeth that
fayth

*Frustra sibi
de sola fide
blanditur / qui
bonis morib⁹
non utitur.*

faythe beareth his name in latyne of
 two syllables / the one belongeth to
 the dede / the other to the sayenge. **I**
 as he the saith saith Augustyn / wheder
 thou beleuest or nay / thou art wertest
 ye : than do as thou sayest / and than
 hast thou faith. But what auerleth
 to lay you the wordes of your auou-
 ry saynt Augustyne / out of whose or-
 der ye be come in apostasye : wherto
 shulde **I** lay you the auctorite of any
 of the olde holy fathers / whom ye set
 tynge all at naught / dare boldly con-
 tende and aspyre / that there is none
 other waye to faith / nor that faith is
 none other maner thyng / but suche
 as ye despyse wrong / which your wro-
 ge definition of faith / albeit ye wold
 haue it beare a cloke and be taken / as
 thought it were formed and perfyted
 with charite / yet shall ye neuer make
 any man that knoweth y right faith

inquit ille

D.ii. of

fides appet
 lata est ab eo
 q fit due sylla
 be sonant qu
 dicitur fides
 prima a facto
 secunda a dis-
 cro. interrogo
 te ergo vtrum
 credas dicis
 credo fac qd
 dicis et fides
 est.

*Qui diligit
deū mādata
eius habet ⁊
seruat.*

of Christ in that poynt to beleue you
whan you make your faith / care so ly
tell for good woꝝkes / and so lyghtly
suppyngge vp all synnes / that it must
nedes gyue all myscheuous vntwif
tes a great audacite and boldnesse of
vngacious lyueng: For vpon the o
ther syde / the blessed Apostell saythe:
in them that are of age / the very true
saythe is that / whiche woꝝketh with
loue: And saynt Iohan also sayth / he
that loueth god / hath and obserueth
his cōmaundementes / so after bothe
their myndes / the one of faith the o
ther of loue / ye must of necessitye (as
holy scripture saith) Declpne from
yuell and do good / and nat to rest in
that ydell and errogant faith / by whi
che ye thynke and ymagen your selfe
sure and certayne / aboue all certayn
te / that god is well pleased with you
and eyther appꝛoueth oꝝ pardoneth /
all that

all that euer ye do: For if that were
so/that holy man Job/whiche was of
goddes owne mouthe called so good
and ryghtuous/ that there was none
lyke hym in the erth/ wolde neuer ha
ue been so tymorous and fearfull/ as
to haue sayde: I feared all my woꝝ
kes/ well wyttynge that thou sparest
nat the synner.



Herebar o
opera mea
sciens, q non
parceres de
linquenti.

TNowe/ where ye wꝛite that faythe
muste be lyuely / that graunt I well/
but how can it be lyuely without lo
ue/ & he loueth nat god as the Euan
gelyst saith/ that kepeth nat his com
maundementes/ no; he that is of age
kepeth nat the cōmaūdementes/ that
laboureth nat in good woꝝk;: Where
vpon it well and consequently folo
weth/ ꝑ your faith setting good woꝝ
kes at naught/ can in no wyse be lyue
ly/ but must nedes be suche a faith/ as
saynt

*fides sine
operibus mor-
tua est.*

*Fagus meum
uane est: et
onus meum
leue.*

Saynt James the Apostell reprobeth/
where he saith: Faith without good
workes is deed. Ouer this/ if that be
trewe that your selfe aspyne in your
sermons of the pceptes/ that godd;
cōmaundementes/ namely the nyth
& the tenth can of no man (be he neuer
so good) in any maner wyse be kepte
contrary to þ/ that Christ semeth to
meane/ where he saith: My yoke is
softe and easie/ and my burden lyght/
but as I sayd/ if ye say true þ goddes
cōmaundemētes can i no wyse be kept
& god is nat loued/ but if his cōmaū-
demētes be kept/ noz lyfe is there non
in faith/ except þ god be loued/ se ye
nat now þ of your owne word; ye fal
agayne to the fyrst poynt/ that faith
whiche (as ye say) must nedes be ly-
uely/ ye bring it to suche case/ that
it must nedes be deed/ but your entēt
may facilly be pceyued: For as your
workes

woꝝkes do shewe / ye wolde eyther y
 men shulde pꝛesume to beleue y faith
 were as an instrument to pꝛouoke men
 to synne / and to gyue them boldnesse
 that faith shall suppe by all their syn
 nes / howe great soeuer they be / to the
 entent that men shulde neglect good
 woꝝkes / and remayne in high pꝛesup
 tion / whiche is contrary to scripture
 which saith : O most wicked pꝛesup
 tion / wherof were thou made / oꝛ els
 ye sette it in that high pꝛicke / though
 with imptynat termes / whiche fewe
 oꝛ none can attayne vnto / byingynge
 in therby me in to desperation / to the
 entent that desperation ones rooted /
 all care of good lyueng layde aparte
 they shulde run out at large / in to all
 kynde of vitiousnesse / and thane ye
 myght saye by them as saynt Paule
 saythe / ad Ephe. They dispeyꝛinge /
 haue gyuen them selfe to lechery / and
 the woꝝ

Presumptio
 neq̃ssima vni
 de creatis es

Desperante
 semetipsos.
 tradiderunt se
 pudencie in

operationē i
auditiē ois
a uaritiā

Non credit
frustra erro-
re deceptus:
s aliquo p-
to redimen-
is sit.

the workyng of all vncleynesse / whi-
che thyng ye procure vnder pretence
of lyberte. And also the sayeng of ho-
ly Job / whiche saith to desperate fol-
kes: he beleueth nat vainly deceyued
by errour / that he shulde be redemed
by any price / wherby men maye par-
fitely perceyue your doctryne & prea-
chyng expres ly naught / which wolde
gyue to men no meane way in faythe
but eyther that / whiche the blyndest
maye perceyue naught / oꝛ that waye
whiche the best can scante attayne /
noꝛ neyther by the one waye noꝛ the
other / nothyng els procure oꝛ go a-
bout / but to fynde the meanes / that
eyther the boldnesse of faythe optay-
ned / oꝛ the dyspeyre of optaynyng
myght dꝛiue men in to a bolde lyber-
te of leude lyueng / whiche is the on-
lye thyng that ye labour to brynge in
custome / vnder y name and cloke of

Euan,

Euangelycall fredome. And this is
the charpte that ye buylde vppon the
foundation of your deed faythe.

Nowe / where ye wzite ꝑ ye bylde
vpon your fayth obedyence towarde
gouerners / who seeth nat howe shā
lesse an vntrouth ye wzite theri / whā
there is no man but he knoweth how
obstinatly ye teache / that no chzisten
man can be bouēden by any lawes / of
whiche the gouernours be mynisters /
And also howe ye sette at naught / all
the holy generall counsaills that euer
haue ben of Chzistes churche : For ꝑ
execution of whiche / your vngraty-
ous heresy / ye with other detestable
heretykes / bzenned vp the holy Can-
nōs / with open derisyon and rude vp
landys the people by you incensed / ha-
ue rylen in plūpes agaynst their go-
uernours / to their owne destructyon
and

and your shame. 

Howe can ye for shame say that ye
bylde vpon your faith / the crucify-
eng of the body of syn / whan ye bylde
vpon your deed fayth the negligence
of prayers / the vilypensyon of holy
dayes / the cōtempt of fastyng dayes /
and finally all thyng in effect / which
christen men / by the cōmaūdement of
Christ / & ordynaūce of his holy chur-
che / crucifye the body of syn by.

Also / howe can ye say that ye teche
and exhozte men to crucifye the body
of synne / whan ye teache that synfull
heresp / that man hath no power nor
lybertie in his wyll / to do any good
with all: for who shall study to do a
ny good / or care what yuell he dothe
that were ones througfly perswaded
in hiselfe / y he neyther can any good
thyng

thyng do by hym selfe/ noz woꝝkyng
with godd; grace any thyng to do to
warde it/ noz that in any yuell woꝝke
his owne wyll dothe any thing at all
but the necessyte of goddes wyll woꝝ
keth all togyder/ whiche he can ney
ther let noz further. This heresy/ the
very woꝝst that euer was/ and moost
highly touchyng the iustyce of god/
seemeth to be the very rote/ wherof all
other myscheuous demeanour & out
rage of your vngratious faction spꝛi
geth / whose boldnesse and temeritye
ye arme with the excuse of goddes oꝝ
dynaunce/ and ineuoytable necessyte/
and thus you wold apꝛoue your false
opinyons/ setting foꝝthe & pꝛechyng
some certayne places of scripture ob
scurely wꝛitten / extoꝝted by you / foꝝ
your purpose/ some clere agaynst you/
whiche ye neuertheles without shame
cōtende that they make foꝝ you/ wher
foꝝe!

foze I marueple greatly (if you had
eþther wytte oꝛ shame) þ̄ you durste
haue that boldnesse / to aspyꝛme þ̄ ab
hominable and vnreasonable heresy a
gaynst the Doctryne of so many good
men / of so many wyse men / of so ma
ny cōnyng men / of so many holy men
against the hole consent & agreement /
nat only of Chꝛistes holy church / fro
the begynnynge therof to this daye /
but also / agaynst all cōmune reason
of all the hole worlde / fro the fyꝛste
creatyon of the worlde hꝛtherto (sa
uyng that of late Wycliffe began it
afoze you) and agaynst innumerable
places of holy scripture / manifestly
shewynge the contrary / to your oppo
nyon / wherunto ye can set no colour
of which / lithe they be so ryfe & thicke
in euery parte of scripture / in bayne
were it here to bꝛing you many / ther
foze / one oꝛ two shall suffice foꝛ a sam
ple.

ple. For what can be more open than
these playne wordes / I haue set before
you lyfe and dethe / good blessinge &
maledyction / chose therfore lyfe that
þ mayst lyue / & thy pgeny also: what
electyon is there I praye you / where
lyberte lacketh: howe stādeth choyce
with necessyte: In lykewyse / where
it is openly sayde vnto man by god /
puttyng bothe good and badde pu-
nyshment and rewarde / in choyce of
mānes frewyl / sayeng thus: I haue
set before the fyre and water / to whe-
ther thou wilt put forth thyne hāde
and in lykewyse this: Before man I
haue putte bothe lyfe and dethe / whe-
ther shall please hym / shall be gyuen
hym. What meaneth here his wyl &
puttyng forth his hande / if he haue
no lyberte of choyce: Wherto badde
saynt Iohſſi that the iewes shulde do
penaunce: Wherto badde Christ the
aduou

proposui ve-
bis vitam et
mortē, bene-
dictionem et
maledictionē
elige ergo v-
tā vt et tu v-
uas et semen-
tium.

Apposui tibi
aquam et ig-
nem ad quo-
volueris po-
rige manum
tuam.

Ante hoīem
vita et mortē
q̄ placuerit
ei dabit illi

aduoutresse that she shulde synne no
moze: Wherto comaunded he all men
to kepe his comaundementes/ if men
coude neyther of them selfe performe
the/ no: with his ayde and helpe do a
ny thyng towarde them: Whan god
tolde them that gode and badde was
put in their choice/ dyd god tell them
a trewe tale o: a false: If ye saye that
he sayd nat true/ than take ye credence
from all his promyses by faith/ whi
che onely credence ye say/ suffyseth to
saluation. And on the other syde/ if it
were true/ than must ye be nedes bn
trewe that teche the contrary/ so that
in this mater I se none other questi
on/ but wheder we shal beleue Christ
o: pou/ except ye wyl say (as I se no
thyng so farre out of reason/ but ye be
redy to saye it) that God spake it in
spozte/ but neyther is that the graue
and earnest maner of his maieste/ and
in this

in this thyng also he spake matuey-
lous earnestly / and shewed them their
fre lyberte / as the very cause of their
iuste punysshment / if they brake his
behest / Declaryng and testifyng his
rightwyle Justyce / to the ende that
no man shulde of his goodnesse con-
cepue so pestylēt opinyon / as to thike
the thyng that ye nowe preache / whi-
che is / that his clemence hath that ty-
rānous nature / to punyssh any man
without Desert / as it were onely for a
cruell pleasure . And therfore / whan
ye be so farre fallen in to the pytte of
pestylent heresy / that ye can fynde
in your hert to concepue that detesta-
ble opinyon of god / whiche no good
man can fynde in his herte to thynke
of an other / there nedeth none other
profe to Declare / what ruynous buyl-
dyng ye reate vpon the false founda-
tion of your vnfaithfull faith.

No: I touche nat these heresyges
of yours/ for any purpose to dyspute
vpon them: for I bothe knowe the
for suche/ as agaynst euery one of the
were mater ynoughe/ nat for a longe
letter/ but for many long boke: and
also/ for suche as be so plainly and so
fully dāpned/ reproued/ and relected
alredy / and vpon the bare hearpyng
in euery good mannes eares/ so dāp-
nable in them selfe/ that they nede nat
to be nowe disputed vpon/ no: shuld
be disputable o: doutfull/ and moche
lesse credible/ although (as saith Pau-
le saith) An angell wolde come from
heuy n and pzeache them/ beyng so cō-
trary to the gospel and faythe / that
Christ hath taught his churche/ from
the begynnyng hyderto. No: if they
were as doutfull and dysputable for
you / as they be vndoubtedly clere a-
gaynst you: yet am I long syns at a
noynt

polt/ no moze to bouchsafe to dispute
any mat with you/ sith I haue had so
good experiēce of you/ howe clene ye
set all reason a syde and fall all to rap
lyng: for which I haue determyned
(which I shal surely kepe) as for any
dispytions/ to leaue you to your leud
nesse/ albeit other folke me thynke ha
ue as well of other places as of oure
owne realme and weted you / & some
what handeled you as ye be worthy/
after your owne facion / sayyng that
they amonge playne wordes tell you
reason/ where ye bled onely raylyng
and as yet/ ye and were none of them
one worde / agaynst whom ye wolde
nat so longe haue holde your peace/
were it nat that ye pceyue your selfe
so plainly cōcluded/ that ye coude nat
write agaynst thē agayne for shamel/
but and if ye hadde herafter to were
shamelesse agayne for angre/ some of
E them

them I thynke wyll nat mysse / yet effe
sones Luther / ones to shewe you your
selfe agayne: But as for me / neyther
purpose I to write any more to you /
nor at this tyme wolde nat / ne were
it that I perceyue by your letter / your
fraudente purpose / by whiche ye
wolde abuse the worlde / as though
ye knewe me for turned to your sect:
wher I wold haue gyuen you short
answere without any touche of your
heresyes in specialte / had ye nat be so
shamelesse to write that ye teache no
thyng els / but that men muste be sa
ued in the faith of Christ / with cha
rite buylded thereupon / and obedyence
and crucifyeng of the body of synne /
whiche your shamesfull and shamelesse
lyeng / hath driuen me so to shewe &
specify one or two of your open here
syes / that every man maye perceyue
howe farre they be of another kynde
than

than the faith of our saluacion / or cha
ritye or obeydence / or crucifyeng of the
body of synne / whiche ye saye / be the
onely thynges that ye teache / and yet
haue I nothyng touched / the great
hygh hope of all your other heynous
heresyes / whiche yet moze plainly de
clare and proue / your shamelesse vn
trueth in wrytyng / that ye teache no
thyng els / but the faith of our salua
tion / charite / obeydence / and crucify
eng of the body of synne : For whan
ye so plainly wryte against the sacra
mentes of Chrystes church / whan ye
damme chastyte in preestes / deny all
holy orders / ioyne breed w the body
of Chryst / take from all men the bene
fyte of the masse / sayle agaynst y ho
ly Canon of the same : whan ye make
women confessours and ministers of
all sacramentes / and make them con
secrate the body of Chryst : Whan ye
C.ii. teche

teache so Iptell differēce byt wene our
blessed lady and your leude A lēman :
Whanne ye blaspheme Chyistes holy
crosse : Whan ye teache that there is
no purgatorie / but þ̄ all soules shall
slepe tyll the day of Dome / that syn-
ners may be holde for so long / with a
thousāde shamefull herespes besyde :
Are ye nat now a shamed to say / that
ye teache nothyng els / but that man
muste be saued / by the saythe of Jesu
Christ : Whan ye go about in dede to
distroy the faith of Jesu Christ / who
if he had come to teache suche wapes
as ye teache / he had nat comen to call
the world fro badde to good / nor had
been a teacher of vertue / as he was in
dede / but a very patrone of syn / wher
of the contrary he dyd well shewe / in
suffryng the punysshment of þ̄ crosse
for the onely redemptyon and remp-
syon of our synnes . Howe myght ye
for

for shame (if there were any in you)
write vnto me such things / knowyng
that I nat onely haue reed these thyng
ges i your bokes / but haue ouer that
manifestly to youre open shame & re-
buke / conuycted you in many partes
of the same / as substantypall well let-
ned men do iuge. 

All which nat withstandyng / it
is wonder to se / with what boldnesse
ye desyre to be herde / and (as though
ye hadde neuer been herde hytherto)
shewe youre selfe moche to marueyle
why ye shulde be condemned / ney-
ther beyng herde noz couycted. Haue
ye nat been herde face to face before y
popes Legate in Almayne : Haue ye
nat been herde in open dyspytyous in
Saronp : haue ye nat ben ouermoch
herde / by youre ettonypous and blas-
phemous bokes / ouer largely sprede
through

through the worlde : & yet ye alledge
your selfe nat to be herde / but condenp
ned without conuption : ye maye be
safe ynough from all cōdenpnation /
if there be fyrst requysyte suche a con
uption / as your selfe wyll cōfesse for
a conuption : but of trouthe / ye haue
ben conuicted oft ynough by sondre
connyng men (and as wyse and well
lerned men reken) by my wrytyng al
so / whiche was confermed by the ap
probatyon of the see apostolyke / the
which thing though your pride wyll
nat perceyue / yet your dealyng doth
confesse / syth ye neuer by derto coude
ne dyd ans were therunto / by any sub
stantyall reason / but onely by leude
rayleng. 

If my selfe knewe nat the matters
wherof ye be condenpned / yet coude
I nothyng doute / but ye were iustly
con=

condempned/ seying that ye were con-
dempned by our holy father the pope
and the holy college of Cardynalles:
whose iustyce and indifferencce/ there
wyl no wyse man any thyng mys-
trust/ for the leude raylyng of a sym-
ple frere/ angry with his owne iuste
condempnation/ and namely such as
ye be / whom no reason can satisfye/
none auctorite can moue/ no: beleue
no man but your owne wytte/ whom
onely ye beleue in all thynges/ con-
trary to the wyse mannes counsaile/
whiche saith: Stande nat to well in
your owne conceyte: And he saith also/
that there is moch more hope of a
fole than of one that taketh hym selfe
for so wyse. Whan ye were also con-
dempned by dyuers vniuersytees/ &
among other/ by the famous vniuer-
syte of Paris: why shulde I mistrust
your condempnation: and though I
had

*Moli sapiens
esse apud se-
metipsum.*

*Audisti hominem
sapientem sibi
videri: magis
illo spem ha-
bebit insipientem.*

had my selfe (as I sayde) nothyng
known of your mater/ namely lithe
your selfe condyscended/ to stande and
obey to the iugement of Parps/ but
perceyvinge your errours so many
fest/ that ye coude haue none hope in
the iugement of any man / good and
cōnyng : At your personall beyng at
Wormace/ where ye were by the Em
perours maieste condēpned in playn
parlyament/ ye were ye sayd/ content
to dispute/ but ye refused utterly vpon
your dyspytions / to stande to a
ny mannes iugement. Nowe whan
I se that ye order youre selfe in this
wyle / neyther stande to the iudges
that ye condyscende vpon / nor to the
iugement of the Emperour / with su
che nombze of cōnyng men/ as he hath
and than had aboute hym : nor to the
iugement of the Pope/ & the churche
of Rome/ but furtiously appele from
the pope

the Pope to the nexte generall coun-
saile / and that with a startyng hole /
farder addyng / suche as shulde nexte
be congregate in the Holygost : And
yet after that / openly detracte & deny
the power of all generall counsailes /
wherby well appered / that in conclu-
sion ye wolde stande to none at all :
howe coude I than (as I said) mys-
trust your condempnatyon : All this
your order consydered / albeit I had
nothing els herde and vnderstanden
of your mater : but nowe knowyng
your matters my selfe / and well per-
cepyng them / for suche as they be /
playne and euident heresyces / of su-
che sorte / as I haue reherced you soe /
as ye say / ye marueyle that ye can nat
be herde : so I moche marueyle more
that you can so say / and that any man
is in those opynions content to gyue
you any hearyng at all / as thoughe
they

they shulde nowe dout / whether those
thynges be trewe or nat : Whiche as
artycles of oure faythe / all Christes
churche beleueth / and hath contynua-
lly beleued this fyftene hundred ye-
res before / as appereth by þe doctrine
of Christ and his blessed Appostels /
with many other holy doctours and
sayntes / wrytynge in sondrie tymes
consonant in one faythe / fro Christes
dayes vnto yours / of whiche holy sai-
tes & interpretours of the scripture
of god / lithe ye contempne their wry-
tynges / I se nat by what reason ye
can desyre þe we shulde beleue yours /
or what frute coude coe of your wry-
tynges / so clene contrary to the frute-
full wrytyng of theirs : And therefore
where ye saye there were great hope
of no lytell fruyte to the gospell and
gloze of god / if ye might haue leaue
and lyberte to wrytte vnto me therof:
surely

surely / than hadde ye nede to wyte
clene the contrary of suche thynges /
as ye haue witten alre dy / and seme
lykely to wite by your letter / for by
that ye haue hyder to witten / the gos
pell of Christ hath take no frute / but
by the pestylent blaste of your veno
mous mouth / hath had moche good
ly frute vtterly spylte and rotten / and
many a fayre blossom perysshed / y
wolde haue ben swete frute / if suche
a catterpyllar had nat deuoured the .

Nowe / where as ye rayle of y fau
tes of the court of Rome and the cler
gye / I purpose nat with a manne of
your auctorite / to dispute moche ther
wip / but how soeuer they be / ye shew
your selfe what ye be : and syth ye re
ken your selfe so great a gospeller / it
were well done that ye lerned of the
gospell / to pull the beme out of your
owne

owne eye/ ere ye spy a festue in ano-
ther mānes / and that ye consyder by
them that of rancour and malyce re-
buked Dauid / what ende they com-
munely came vnto / that rayle vpon
their souerayns: And that/ albeit ye
shulde se the churche sō what s̄warue
that ye be nat yet so bolde and mala-
pette / presumptuous ly to take vpon
you/ to set your croked handes to the
rightig therof/ lest god so teache you
curtely / as he taught hym that sette
hāde to tharche of god whan it was
s̄warued: Howe be it vndoubtely /
though ye lyst to rayle vpon ȳ courtte
of Rome / yet it well appereth vpon
your doctryne and your lyueng/ that
ye worst lyke in the churche / what so
euer is best: for syth bathyistes and a-
postataes that con oute of relygion /
and fall to flesshly delite be welcome
to you: and good relygious folke be
dayly

dayly by your meanes expelled oute
of their places/ in whiche they were
determined/ in chastyte/prayer/ and
fasting/ to bestowe their lyues i god
des seruyce: & now those holy houses
partely pulled downe/ partly good &
vertuous virgins put out/ lefte vnto
lechours and polluted with apostas-
taes/ vnder the name of maryage ly-
ueng in lechery: This dealing well
declareth/ that ye hate no man for his
vyce/ but that ye rather hate the that
be good and vertuous / bycause they
be contrary to your wayes: & surely
the great cause why ye murmure a-
gaynst the churche of Rome is / by-
cause ye se and were wode therewith/
that it hath cōdēpned your heresyes/
so that it may with reason aunswere
you with holy scripture/ which sayth
your murmure is nat agāst vs / but
agaynst our lord: And than shall it

Non contra
nos est mure-
mur vestrum
sed cōtra do-
minum.

loke

Presumētes
de se et de sua
virtute glori
antes humi
136.

Vir prudens
disciplinas
us non mur
murat et cor
eptus.

Evacuaverunt
cogitationi
us suis ob

loke vp to Christ i heuyn / whose pla
ce it representeth in erthe / and shall a
gaynst poure heynous presumptyon
gratioussly be herde / sayēg: they that
pzeume vpon them selfe / and glozie
in their owne strength / thou doest a
bate good lord: & surely there was
neuer man borne & trowe / that set so
moche by hym selfe / that had so lytell
cause: but and ye were so wyse i dede
as ye stande well in poure owne con
ceite / ye wolde nat murmur agaynst
poure amēdement / for as the wyse mā
saith: A dyscrete man & well taught
wyl nat murmur whan his fautes
be shewed hym. I feare ye shall finde
it so / that wenyng poure selfe so wyse /
it wyl fall by you / as saynt Paule
saith / by the paynym philosophers.
They haue done vaimely in their in
uentyons / their folyshe hertes were
blynded / callyng thē selfe wyse men /
they

they were made fooles. So ye rylse
 hyghe in your owne herte / and with
 great boist reken your selfe very riche
 of frendes / and namely of great prin
 ces / that (as ye say) take your parte
 in Almayn : but I wene ye shall fyn
 de to proue true vpon you these wo
 des of the Apocalyps / whiche saithe
 to the ryche man these wordes : thou
 affyrmeest to thy selfe / I am riche and
 of great substaunce / and haue no nede
 of nothyng / & yet thou knowest nat
 that thou arte a wretch / and mysera
 ble and pooze / blynde and naked : I
 thynke ere it be long / our lord wyll
 of his highe goodnesse prouyde / that
 with such wayes as ye take / your vn
 wyse pride wyll in suche wyse abate /
 that ye shall fynde your selfe as pore
 and bare of all frendes / as ye be of gra
 ce and goodnesse / and it beginneth al
 redy / if ye haue the wyt to perceyue
 it:

securatus est is
 ptes cor eorū
 dicētes se & m
 sapiētes stult
 facti sunt.

Tu dicis de
 diues in erle
 cupletarius / et
 nullus ego
 et nescis quid
 miser es et mi
 serabilis et
 pauper et ce
 cus et nudus.

it: for where ye boast of princes ta-
 kyng your parte/we here of none su-
 che/but haue good experience yf rude
 boystous people / seduced with your
 secte haue comen to great myschefe/
 by the valyaunt acquitayle/ of good
 and Catholyke princes in Almayne/
 that resysted your malytious faction
 there / to their hyghe meryte of god/
 honour of this worlde/laude & praise
 of all good chysten men: And where
 ye saye/ it is no matueple though the
 Emperoure and some other princes
 pursue you/ and that it were matuell
 if any prince or people were on your
 parte/ reherfing the wordes of Da-
 uid/ the gentyls haue ben angry/ and
 the people haue deupsed i bayne/ kyn-
 ges haue assembled/ and princes haue
 gathered togyder against our lord/
 and agaynst his enoynted Christe:
 These wordes make moche agaynst
 you/

Gentes fre-
 uerūt et po-
 uis meditati
 sit inania asti-
 erūt reges et
 principes con-
 enerūt i vnu
 duers? dñm
 & aduersus
 hūmā cū.

you / if ye say trouthe / that the pꝛices
and people of Almaygne take youre
parte / as you i your letter do affirme
foꝛ certayne is it / that your doyng is
in dede agaynst Chꝛist / wherfoꝛe ta-
ke youre parte agaynst hym who so
wylt / he that dwelleth in the heuyns
shall laugh them to skorne / and oure
loꝛde mocke them / as he hath all redy
proued / by thꝛe oꝛ fouꝛscore thousāde
of your factyon / whiche by his hygh
punysshment are & hath ben slayne .

*Qui habitat
i celis irride-
bit eos / et do-
min⁹ subsan-
nabit eos.*

Now / where as ye so holily wysch
that god shulde in me so worke with
your wordes / y I might (as it were
by myꝛacle) be cōuerted and fauour
the gospel: Verily I pꝛesse my selfe
to fauoure the gospel / & that mynde
I pꝛaye god nat onely to contynue /
but also dayly to encrease: but foꝛ as
I moche

moche as I well knowe / that ye no-
thing els meane / by the fauour of the
gospell / but the fauour of your owne
secte / and wolde haue your pestylent
heresyen taken for Chrystes gospell :
And sithe I well wote also / that our
lorde wyll hym selfe worke no myra-
cles / agaynst the faythe of his owne
son : Therefore / ere the deuyll shulde
worke any suche wonder in me / that
I shulde (vnder y cloke of Chrystes
gospell) fauour Luthers heresies / I
wolde fyrste wyshe / that ye Luther
and all yours were there / where (ex-
cept ye mende) ye & they be worthy .

Nowe as touching your worship-
full gentyll offre / that ye wolde if I
were so content / make and put out a-
nother booke to my prayse & honoure /
with reuokying of suche wordes / as
ye haue

ye haue written to the contrarye: All
this labour I gladly remytte you/
no: I desyre none of your booke to
be written to my prayse/ but wolde y
ye shulde reuoke your heresyes and
confesse your errours/ & therby gyue
prayse and glorie to almighty god:
For if ye perseuer in youre heresyes
and leude lyueng / ye canne nat more
highly prayse me thā in dispraysing:
no: more highly dispraysle me than in
praysing / if it be trewe that Seneck
saythe: It is as great ashamme to be
praysed of naughtye folkes / as to be
praysed for naughtynesse. And ther-
fore / where as ye in dyuers partes of
your letter / write your selfe sore asha-
med of your booke that ye put out a-
gaynst me / layeng the faut therof to
the yuell instygatyon of other men /
hūbly besechyng me of forgyuenesse

J.ii. p20

*Tā turpe tibi
sit laudari a
turpibus: quā
si laudaris ob
turpia.*

profternyng your ſelfe to my fete / tru
ſtyng that ſithe I am a man moztall /
I wolde nat beare immoztall enemi
te: Surely Luther / albeit ye haue ta
ken youre ſelfe alwape for ſo great a
man in your owne conceyte / that ye
haue in wrytynge / openly profelled
your ſelfe / that ye were & euer wolde
be / bothe quycke and deed / a perpe
tuall enemye to the Pope (to whole
highneſſe I well knowe / howe farre
the eſtate of a kyng is inferiour) yet
neuer made I ſo great accompte of
you / that euer I wolde vouchesafe to
reken my ſelfe for your enemye: all
beit I am to your herelyes / as great
an enemye as any man. No; all that
euer ye wrote agaynſt me / neuer mo
ued me ſo ſoze: But that moche leſſe
ſubmyſſyon on your parte ſhulde cō
tent me than ye nowe offre / if it were
offred

offred syncerely: But lithe I pceyue
all your humble offers proudly pou-
red / with the mainteynaunce of your
former heresyes: I am nat Luther so
blynde / but that I well parceyue to
what ende entendeth youre (nat ver-
ry well noz wisely cloked) wilinesse:
by whiche (albeit that by the way ye
somytyme vse youre selfe for lacke of
wytte right contumeliously) yet las-
bout ye with blandisshyng and flat-
tery / to gete and obtayne leaue of vs
that ye myght vnder the pretexte of
treatyng the gospel / with our good
wyll and fauour / write hyther to vs
boldly / in the defence and fortifyng
of your abhomynable errours & he-
resyes / at your lyberte: but if the no-
bles of Almayne had (as wolde god
they had) as well foreseen your ways
in tyme as I do / ye shulde nat there /

I.iii. vns

Under the name of Euangelpcall ly-
berte/haue bzought in to the countre
so moche distructyon and myschefe/
as ye haue. Wherfoze/ as ye sayned/
ly beseeche me/ by the vertue of Chri-
stes crosse (to whiche crosse what re-
uerence ye beate your vnrerente
treatyng and vyle wrytyng therof/
openly declareth) that I wolde par-
done your offences toward me / so
I Luther / vnsaynedly with a very
christen herte/ aduise and counsaile
you/ that ye prosterne your selfe/ nat
at my feete/ but at goddes/ and with
his grace (which is euer at hande/ for
them that wyllyngly wyl nat refuse
it) ye do endeuer your selfe to apply
the fredome of your wyl (whiche ye
nowe synfully deny) to the callynge
for entre and encrease of grace: And
thervpon/ that ye so labour and en-
force

force your selfe to worke with all / &
ye may fyrst puttyng from you / and
sendyng in to some Monastery / that
self wretched woman / comtyme the
spouse of Christ : Whome ye to your
bothe dampnatyon / abuse in synfull
lechery / vnder the p̄terexte of lausfull
matrimony : than by all the dayes of
your lyfe to mourne / bewayle / and
lament the manyfolde heresyes / that
ye haue fallen in : the Innumerable
heape of harmes that your yuell do-
ctryne hath done / the piteous destru-
ction of all those bodieg / whom your
yuell incytation hath caused to be
slayne. And yet aboue all / the moost
sorrowfull losse and destruction / of the
infinitye nombze of those self soules /
whiche your vnhappy techyng hath
sente vnto dampnatyon : And wolde
our lord ye had suche grace and go-
dely

Stely strength/ that no feare of Dethe
coude reſtrayne you in the recōpēce of
your olde falſe errours/ but that wyl
lynge ye wolde pleaſe forthē / and
preache nowe openly the truth/ accu
ſyng and cōdemnyng all your olde
heresyēs/ wrytten in tyme paſte/ and
yet remaynyng in your herte / to the
furtheraunce of your dutie/ and aug
mentatyon of Chriſtes very faythe.
Howe be it/ if the lacke of grace and
the infyrmite of your fleſhe can nat
ſuſtayne that/ wherby ye dare nat for
dredde of Dethe reuoke your errours/
preſently among them/ where ye ha
ue ſowen them : yet diſdayne nat to
ſolowe ſaint Peter him ſelfe/ though
ye contempne his ſucceſſours: Wher
foze if ye dare nat confeſſe the truth
but deny and for were Chriſt with
in/ gete you out at the leſt wayes fro
them

them/ whom your selfe haue corru-
ted vnlyke saint Peter in that poynt/
and bitterly wepe for your syn/ with
drawyng your selfe somwhere farre
of/ in to some religious place/ & there
take recourse to the fountayne of gra-
ce & remission our Sauour Christ:
and there do penance for your syn/
where ye maye reuoke / and in wri-
tyng call agayne your olde errours
and heresyes / for the helth and saue-
garde of your soule/ without any pe-
ryll of your body: there / with reuo-
kyng and lamentyng your former
errours and yuell lyuenge / with the
meke and humble hoope of goddes
great mercy / with the gesture / wo-
des and hert of the Publi- can/ labour
to procure by the good contynuaunce
of frutefull penance/ remission and
forgyuenesse of youre fore passed of-
fences

fences: of whiche your amendement
and other by your meanes / I wolde
be as gladde to here / as I haue
been sorie to se you / & by
you so many mo / pi
tuously spylte
and lost.

¶ Finis.

¶ Imprinted at London in Flete
strete by Richarde Pynson / pri
ter to the kynges most no
ble grace. Cum pri
uilegio a rege
indulto.



Exitus acta proat
R. B.

